



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

## Current Literature.

---

### Did the Story of the Garden of Eden Come from Tyre?

In the *Journal of Theological Studies* for July, Professor A. A. Bevan makes a new suggestion as to the meaning of the statements concerning the "prince of Tyre" in Ezek. 28:1-19. The question is, in particular: Why is the king of Tyre compared to a demi-god expelled from Paradise? His abode is spoken of as the "holy mountain of God," and his offense is the fact that he has profaned his sanctuaries. The Tyrian sanctuary is, therefore, regarded as a place of unique importance. The only source of information concerning the Tyrian temple is the temple of Solomon which was built by Tyrians and probably copied in large part from the temple at Tyre. These facts must have been known to Ezekiel.

The representations of the cherubim, the palm trees, and the flowers (1 Kings 6:29, 32) on the walls and doors show that the internal decorations of the temple were intended to suggest the idea of a garden. The same combination of the cherubim with trees and flowers occurs in Gen. 3:24. The reason for this connection between the temple and the garden of Eden is found in the fact that the earliest Semitic sanctuaries were the fertile oases, the natural gardens of the desert. If the temple of Solomon was an importation from Tyre, the natural inference is that the legend of the garden of Eden came from the same quarter as an interpretation of the symbolic decorations of the sanctuary. If the temple of Solomon was considered a representation of the garden of Eden, the Tyrian sanctuary, its prototype, certainly had a greater claim to be so regarded. This is the central idea of Ezekiel's dirge, and it explains many details otherwise unintelligible.

One important detail is the fact that Ezekiel's list of precious stones worn by the king of Tyre corresponds exactly with the list of stones in the high priest's breast-plate (Exod. 28:17 f.; 39:10 f.). The Tyrian temple being the prototype of that at Jerusalem, it becomes clear that Ezekiel's list of stones is intended to emphasize the status of the king of Tyre as minister of the sanctuary.